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Laurier, Rt. Hon. Sir Wilfrid

(The) Mass and Funeral
Service
at the Basilica Ottawa

22nd February, 1919

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THE MASS

AND

FUNERAL SERVICE

OF THE LATE

Rt. Hon. Sir Wilfrid Laurier

P.C., G.C.M.G.

AT THE

BASILICA

OTTAWA

22ND FEBRUARY, 1919

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Le Très Hon. Sir Wilfrid Laurier.

AVOCAT, DÉPUTÉ À LA CHAMBRE DES COMMUNES, ANCIEN PREMIER-MINISTRE DU CANADA, CONSEILLER PRIVÉ DE SA MAJESTÉ LE ROI D'ANGLETERRE, CHEVALIER GRAND CROIX DE L'ORDRE DE SAINT-MICHEL ET DE SAINT-GEORGES, GRAND OFFICIER DE LA LÉGION D'HONNEUR.

NÉ À SAINT-LIN, PROVINCE DE QUÉBEC LE 20 NOVEMBRE 1841.

DÉCÉDÉ À OTTAWA, PROVINCE D'ONTARIO, LE 17 FÉVRIER 1919.

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SHORT INSTRUCTION ON HOLY MASS.

Holy Mass is the most solemn act of the worship of God. It is now more than eighteen hundred years since our Lord Jesus Christ hung for three long hours on the Cross on Mount Calvary, and then died on it for our salvation—that is, to save us from sin and hell.

Mass is the same sacrifice as that of Calvary; the manner only in which it is offered is different: so that when you assist at it, you may think you are standing with our Blessed Lady and St. John at the foot of the cross.

The bread and wine are changed by the Priest in the middle of the Mass, at the Consecration, into the Body and Blood of Jesus Christ, who then offers Himself again to his Eternal Father for the salvation of mankind. The graces obtained for us by the shedding of our Lord's Blood on Calvary are given in an especial manner to those who hear Holy Mass devoutly.

You know that our Lord died once only, on Good Friday. But in the Mass His death on the Cross is commemorated by the separate Consecration of the Bread and Wine. He cannot *really* die again. His Body and Blood cannot really be separated, for His glorious risen Body cannot suffer any more—it is immortal. But in the Mass the Bread is *first* changed into our Lord's Body, and *then* the Wine is changed into His Blood. Thus it looks as though the Body and Blood were separated, and this recalls the real separation, the real shedding of our Lord's Blood on Mount Calvary. *Then* he really died for us. In the Mass His death is represented, or "shown forth," as St. Paul says. Both on Mount Calvary and in the Mass the victim (that which is offered) is the same—the Body and Blood of Christ; and the Priest is the same—Christ our Lord, who offered Himself on Calvary through the executioners who put Him to death, and who offers Himself in the Mass on the altar through His priests, who say the words of Consecration. So the sacrifice of Calvary and the Mass are the same sacrifice, only the manner in which they are offered is different. On Calvary our Lord's Blood was really shed, and He really died; in the Mass His Blood appears to be shed, and His death is represented. Thus our Lord offers Himself for us every time Mass is said.

To pray well during Mass is the best way to worship God and to obtain His blessing, for Jesus Christ Himself then prays *with us* and *for us* and His sacrifice is offered for us.

THE MASS.

The Priest at the foot of the Altar, begins, saying.

IN Nomine Patris, + et Filii, et Spiritus Sancti. *Amen.*

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Ant. I will go unto the altar of God.

R. To God, who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

Then, joining his hands and humbly bowing down, he says the confiteor.

P. Confiteor, etc.

R. Misereatur tui omnipotens Deus, et dismissis peccatis tuis, perducat te ad vitam æternam.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michælem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. I confess, etc.

R. May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

P. *Amen.*

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

Then the Priest with his hands joined, says:

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. *Amen.*

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. *Amen.*

Signing himself with the sign of the cross, he says:

P. + Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. *Amen.*

P. + May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. *Amen.*

Then, bowing down, he proceeds:

P. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Thou, O, God, being turned, will enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

Ascending to the altar, he says secretly:

AUFER a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. *Amen.*

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. *Amen.*

Bowing down over the altar, he says:

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

THE INTROIT.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. (Ps. 64.) Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem; exaudi orationem meam; ad te omnis caro veniet. Requiem aeternam, etc.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

THE KYRIE.

Kyrie eleison.	Lord have mercy.
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	Lord have mercy.
Christe eleison.	Christ have mercy.
Christe eleison.	Christ have mercy.
Christe eleison.	Christ have mercy.
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	Lord have mercy.

THE COLLECT, OR PRAYER.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduci; ut, quia, in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Dominum nostrum Jesum Christum.

O God, whose property is ever to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant, whom Thou hast this day called out of this world, that Thou wouldst not deliver him into the hands of the enemy, nor forget him forever, but command the holy angels to take him and lead him to the Home of Paradise, that forasmuch as in Thee he put his hope and trust, he may not endure the pains of hell, but come to the possession of eternal joys, through our Lord Jesus Christ.

THE EPISTLE. 1 *Thess.* 4.

Fratres:—Nolumus vos ignorare de dormientibus ut non contristemini, sicut et cæteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit, ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non præveniemus eos, qui dormierunt. Quoniam ipse Dominus in jussu, et in voce Archangeli, et in tuba Dei descendet de cœlo; et mortui qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

Brethren:—We will not have you ignorant concerning those who sleep, that ye sorrow not, as even the others who have no hope. For if we believe that Jesus died and rose again, so also those who are asleep through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord Himself, with command, and with the voice of Archangel, and with trumpet of God, shall come down from heaven: and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be caught up with them in the clouds to meet Christ in the air, and so we shall be always with the Lord. Therefore comfort one another with these words.

Gradual.—Requiem æternam dona eis, Domine; et lux perpetua luceat eis. V. Ps. 111. In memoria æterna erit justus; ab auditione mala non timebit.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract.—Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. V. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. V. Et lucis æternæ beatitudine perfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins. And by the help of thy grace, may they be enabled to escape the judgment of punishment, and enjoy the happiness of light eternal.

Dies iræ, dies illa
Solvet sæclum in favilla,
Teste David cum Sibylla.
Quantus tremor est futurus,
Quando judex est venturus,
Cuncta, stricte discussurus!
Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.
Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.
Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.
Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.
Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?
Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salve me, fons pietatis.
Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.
Quærens me, sedisti lassus:
Redemisti crucem passus;
Tantus labor non sit cassus.
Juste judex ultionis,
Donum fac remissionis
Ante diem rationis.
Ingemisco, tanquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.
Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.
Preces meæ non sunt dignæ,
Sed tu bonus fac benigne,
Ne perenni cremer igne.
Inter oves locum præsta,
Et ab hœdis me sequestra,
Statuens in parte dextra.
Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.
Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.
Lacrymosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.
Huic ergo parce, Deus:
Pie Jesu Domine,
Dona eis requiem.

Amen.

Day of wrath, O Day of mourning,
Lo, the world in ashes burning—
Seer and Sibyl gave the warning.
O what fear man's bosom rendeth,
When from heaven the judge descendeth,
On whose sentence all dependeth.
Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the Throne it bringeth.
Death is struck, and Nature quaking,
All creation is awaking—
To its Judge an answer making.
Lo, the Book, exactly worded,
Wherein all hath been recorded—
Thence shall judgment be awarded.
When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.
What shall I, frail man, be pleading?
Who for me be interceding
When the just are mercy needing?
King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.
Think, kind Jesus, my salvation
Caused Thy wondrous incarnation—
Leave me not to reprobation.
Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?
Righteous Judge of retribution.
Grant Thy gift of absolution
Ere that reck'ning Day's conclusion.
Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning.
Thou the sinful Mary savest,
Thou the dying thief forgavest,
And to me a hope vouchsafest.
Worthless are my prayers and sighing,
Yet, Good Lord, in grace complying,
Rescue me from fires undying.
With Thy favoured sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.
While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.
Low I kneel, with heart-submission,
See, like ashes, my contrition—
Help me in my last condition.
Ah, that day of tears and mourning,
From the dust of earth returning,
Man for judgment must prepare him—
Spare, in mercy spare him,
Lord, who didst our souls redeem,
Grant a blessed Requiem.

Amen.

In illo tempore:—Dixit Martha ad Jesum: Domine, si fuisses hic, frater meus non fuisset mortuus. Sed et nunc scio, quia quæcumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet: et omnis, qui vivit, et credit in me, non morietur in æternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus, Filius Dei vivi, qui in hunc mundum venisti.

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Oremus.

At that time:—Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatever Thou wilt ask of God, God will give Thee. Jesus said to her: Thy brother shall rise again. Martha saith to Him: I know that he will rise again in the resurrection at the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he be dead, shall live: and every one who liveth, and believeth in Me, shall never die. Believest thou this? She saith to Him: Yea; Lord, I believe that Thou art the Christ, the Son of the living God, who art come into this world.

P. The Lord be with you.
R. And with thy spirit.
P. Let us pray.

THE OFFERTORY.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnas inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisisti, et semini ejus.

V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam.

Quam olim Abrahæ promisisti, et semini ejus.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the depths of the pit: deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness; but let the standard-bearer, St. Michael, bring them into the holy light. Which thou didst promise of old to Abraham and to his seed.

V. We offer Thee, O Lord, a sacrifice of praise and prayers: do Thou accept them in behalf of those souls whom we this day commemorate. Grant, O Lord, that they may pass from death to life.

Which Thou didst promise of old to Abraham, and to his seed.

Taking the paten with the Host.

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting.

Amen.

Pouring wine and water unto the Chalice.

DEUS, + qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes qui humanitatis nostræ fieri dignatus est particeps Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. *Amen.*

O GOD, + who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, thy Son, who with thee, in the unity of, etc. *Amen.*

Offering up the Chalice, he says:.

OFFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi, salute, cum odore suavitatis ascendat. *Amen.*

WE offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. *Amen.*

Bowing down.

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

ACCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

Blessing the Bread and Wine.

VENI, sanctificator, omnipotens, æterne Deus, et benedic + hoc sacrificium tuo sancto nomini preparatum.

COME, O Almighty and eternal God, the Sanctifier, and bless + this sacrifice prepared for the glory of thy holy name.

Washing his hands, he recites the following,

(*Ps.* xxv. 6.)

LAVABO inter innocentes manus meas, et circumdabo altare tuum, Domine.

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt; dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum; redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, etc.

I WILL wash my hands among the innocent, and will compass thy altar, O Lord.

That I may hear the voice of thy praise, and tell all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be, etc.

Bowing before the Altar.

SUSCIPE, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum; ut illis proficiat ad honorem nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem, etc. *Amen.*

RECEIVE, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honour and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. *Amen.*

Turning to the people.

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

THE SECRET PRAYER.

Propitiare, quæsumus Domine, anima famuli tui, N., pro qua hostiam laudis tibi immolamus; majestatem tuam suppliciter deprecantes, ut, per hæc piæ placationis officia, pervenire mereatur ad requiem sempiternam. Per Dominum, etc.

Be merciful, we beseech Thee, O Lord, to the soul of Thy servant N., for which we offer Thee the sacrifice of praise; humbly beseeching Thy Majesty, that, by these offices of loving reconciliation, it may be found worthy to attain everlasting rest. Through our Lord Jesus Christ, etc.

THE PREFACE

Priest.—Per omnia sæcula sæculorum.
Choir.—Amen.
Priest.—Dominus vobiscum.

Priest.—World without end.
Choir.—Amen.
Priest.—The Lord be with you.

Choir.—Et cum spiritu tuo.
Priest.—Sursum corda.
Choir.—Habemus ad Dominum.
Priest.—Gratias agamus Domino Deo nostro.

Choir.—Dignum et justum est.
Priest.—Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. Per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:—

The Choir.—Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Choir.—And with thy spirit.
Priest.—Lift up your hearts.
Choir.—We have lifted them up unto the Lord.
Priest.—Let us give thanks to the Lord our God.
Choir.—It is meet and just.
Priest.—It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, eternal God. Through Christ our Lord: through whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession, saying:—
The Choir.—Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Canon of the Mass.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus uti accepta habeas, et benedicas, hæc + dona, hæc + munera, hæc + sancta sacrificia illibata imprimis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere dignéris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque Catholicæ et Apostolicæ fidei cultoribus.

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these + gifts, these + presents, these + holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world, together with thy servant, our Pope N., our Bishop N., as also all orthodox believers and professors of the Catholic and Apostolic faith.

Commemoration of the Living.

MEMENTO, Domine famulorum famularumque tuarum, N. et N.

BE mindful, O Lord, of thy servants, men and women, N. and N.

[Make commemoration of the living you intend to pray for.]

ET omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio, Per eumdem Christum Dominum nostrum. *Amen.*

AND of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. *Amen.*

Spreading his hands over the Oblation, he says:

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. *Amen.*

Quam oblationem tu, Deus, in omnibus quæsumus, benedic + tam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris; ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects to bless, + approve, + ratify, + and accept; that it may be made for us the body + and blood of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host, and rising, elevates it.

[At the Elevation the bell is rung thrice.]

SIMILI modo, postquam cœnatum est, accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias, agens benedixit, + deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed + and gave it to his disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things ye shall do them in remembrance of me.

[The bell rings thrice.]

Kneeling, he adores, and, rising, elevates the Chalice.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filli tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis as datis, Hostiam + puram, Hostiam + sanctam, Hostiam + immaculatam Panem + sanctum vitæ æternæ, et Calicem + salutis perpetuæ.

WHEREFORE, O Lord, we thy servant, as also thy holy people, calling to mind the blessed passion of the same Christ, thy Son, our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure + Host, a holy + Host, an unspotted + Host, the holy + Bread of eternal life, and Chalice + of everlasting salvation.

Extending his hands, he proceeds:

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

UPON which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee,—a holy sacrifice and unspotted victim.

Bowing down, he says:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum Filii tui corpus + et + sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. *Amen.*

WE most humbly beseech thee, Almighty God, to command these things to be carried by the hand of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body + and + blood of thy Son at this altar may be filled with every heavenly grace and blessing. Through the same Christ our Lord. *Amen.*

MEMENTO etiam, Domine, famulorum famularumque tuarum N. et., N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

BE mindful, O Lord, of thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum. refrigerii,. lucis. et .pacis, ut indulgeas deprecamur; per eumden Christum Dominum nostrum. *Amen.*

TO these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light and peace; through the same Christ our Lord. *Amen.*

Here, striking his breast, and raising his voice, he says:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti + ficas, vivifi + cas, bene + dicis et præstas nobis. Per ip + sum, et cum ip + so, et in ip + so, est tibi, Deo Patri + omnipotenti in unitate Spiritus + Sancti, omnis honor et gloria.

ALSO, to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander. Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with thy saints, into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, + quicken, + bless, + and give us all these good things. By him, and with him, + and in him, + is to thee, God the + Father Almighty, in the unity of the Holy + Ghost, all honour and glory.

Priest.—Per omnia sæcula sæculorum.

Choir.—Amen.

Priest.—Oremus. Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum, fiat voluntas tua, sicut in cœlo et in terra, panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Choir.—Sed libera nos a malo.

Priest.—World without end.

Choir.—Amen.

Priest.—Let us pray. Admonished by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

Choir.—But deliver us from evil.

He then says, in a low voice, "Amen," and continues:

LIBERA nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum, Filium tuum; qui tecum vivit et regnat in unitate Spiritus Sanctis Deus.

DELIVER us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever-glorious Virgin Mary, Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

Breaking the Host, he makes the sign of the Cross thrice, with a Particle thereof, over the Chalice, saying:

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax + Domini sit +semper vobis + cum.

R. Et cum spiritu tuo.

P. World without end.

R. Amen.

P. The peace + of the Lord be + always with + you.

R. And with thy spirit.

He puts the Particle into the Chalice saying:

HÆC commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. *Amen.*

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. *Amen.*

AGNUS DEI.

The Choir.—Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

The Choir.—Lamb of God, who takest away the sins of the world, grant them rest.

Lamb of God, who takest away the sins of the world, grant them rest.

Lamb of God, who takest away the sins of the world, grant them everlasting rest.

Domine Jeus Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ, eamque secumdum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. *Amen.*

Lord Jesus Christ, who saidst to thy Apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy Church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest God for ever and ever. *Amen.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cöoperante Spiritu Sancto, per mortem tuam mundum vivificasti libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Lord Jesus Christ, Son of the living God, who according to the will of thy Father, hast by thy death, through the cöoperation of the Holy Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who livest and reignest with God the Father, etc. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Dens, per omnia sæcula sæculorum. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy, both to soul and body; who with God the Father in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

Taking the Sacred Host in his hands:

PANEM cœlestem accipiam, et nomen Domini invocabo.

I WILL take the bread of heaven, and call upon the name of our Lord.

Striking his breast with humility and devotion, he says, three times:

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

The bell rings thrice, after which he says:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

He then reverently receives the Sacred Host, and, after a short pause, says:

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

WHAT return shall I make the Lord for all he has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

Receiving the Precious Blood:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

MAY the blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Taking the first ablution, he says:

QUOD ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

Taking the second ablution:

CORPUS tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. *Amen.*

MAY thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, etc.

COMMUNION.

The Choir.—Lux æterna luceat ei, Domine: Cum sanctis tuis in æternum, quia pius es.

Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

Cum sanctis tuis in æternum, quia pius es.

The Choir.—May light eternal shine upon him, O Lord; with Thy saints forever, because Thou art merciful.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

With Thy saints for ever, because Thou art merciful.

THE POST COMMUNION.

Priest.—Præsta, quæsumus, omnipotens Deus: ut anima famuli tui quæ hodie de hoc sæculo migravit, his sacrificiis purgata, et a peccatis expedita, indulgentiam pariter et requiem capiat sempiternam. Per Dominum nostrum Jesum Christum, etc.

Priest.—Grant, we beseech Thee, Almighty God, that the soul of Thy servant which has this day departed out of this world, being purified by this sacrifice, and delivered from sins, may receive both pardon and everlasting rest. Through our Lord Jesus Christ, etc.

This prayer being finished, the Deacon turns to the people and intones the words, REQUIESCANT IN PACE, *to which the Choir answers,* AMEN. *The Priest then goes to the side of the Altar and reads a portion of the first chapter of the Gospel according to St. John, as follows:*

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum .

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made, in him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God; to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*kneel in reverence to the Incarnation,*) and dwelt among us; and we saw his glory as it were the glory of the Only-begotten of the Father, full of grace and truth.

THE FUNERAL SERVICE.

Immediately after Mass the Priest changes his chasuble for a cope, and advancing to the head of the Bier, attended by cross-bearer and acolytes, says:

Non intres in judicium cum servo tuo Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere judicium ultionis, qui dum viveret, insignitus est signaculo Sanctæ Trinitatis: Qui vivis et regnas in sæcula sæculorum. *Amen.*

Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man be justified unless through Thee, remission of all his sins be granted unto him. Let not, therefore, we beseech Thee, the sentence of Thy judgment weigh heavily upon him whom the true supplication of Christian Faith doth commend unto Thee; but, by the succour of Thy grace, may he be found worthy to escape the judgment of vengence, who, while he lived, was sealed with the seal of the Holy Trinity; Who livest and reignest world without end. *Amen.*

Then is said or sung the RESPONSORY:

Libera me, Domine, de morte æterna, in die illa tremenda; Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

Deliver me, O Lord, from eternal death in that awful day; when the heavens and the earth shall be shaken; when Thou shalt come to judge the world by fire.

Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira.

I am seized with fear and trembling, until the trial shall be at hand, and the wrath to come.

Quando, etc.

When the heavens, etc.

Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde.

That day, a day of wrath, of wasting, and of misery, a great day, and exceeding bitter.

Dum veneris, etc.

When Thou shalt come, etc.

Requiem æternam, dona ei, Domine, et lux perpetua luceat ei.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

Libera me, etc.

Deliver me, etc.

Whilst the above RESPONSORY *is being sung, the Priest puts incense into the censer. At the end of the* RESPONSORY *is said:*

Kyrie eleison.
Christie eleison.
Kyrie eleison.
Priest.—Pater noster (*secreto*).

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Priest.—Our Father (*inaudibly*).

Meanwhile the Priest receives the sprinkler from the assistant, and, having made a low bow to the crucifix, goes round the Bier, and sprinkles the Corpse thrice on each side; then, returning to his place, he receives the censer from the assistant, and in like manner goes round the Bier, and incenses the Corpse in the same way as he sprinkled it; then, having returned the censer to the assistant, he says:

Et ne nos inducas in tentationem.
Choir.—Sed libera nos a malo.
Priest.—A porta inferi.
Choir.—Erue, Domine, animam ejus.
Priest.—Requiescat in pace.
Choir.—Amen.
Priest.—Domine, exaudi orationem meam.
Choir.—Et clamor meus ad te veniat.
Priest.—Dominus vobiscum.
Choir.—Et cum spiritu tuo.

And lead us not into temptation.
Choir.—But deliver us from evil.
Priest.—From the gate of hell.
Choir.—Deliver his soul, O Lord.
Priest.—May he rest in peace.
Choir.—Amen.
Priest.—O Lord, hear my prayer.
Choir.—And let my cry come unto Thee.
Priest.—The Lord be with you.
Choir.—And with thy spirit.

Oremus.

Priest.—Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui——, quam hodie de hoc sæculo migrare jussisti; ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduci: ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia æterna possideat. Per Christum Dominum nostrum. Amen.

V. Requiem æternam dona ei Domine.
R. Et lux perpetua luceat ei.
V. Requiescat in pace.
R. Amen.
V. Anima ejus et animae omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace.
R. Amen.

Let us Pray.

Priest.—O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant—— which Thou hast this day commanded to depart out of this world; that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy Angels, and conducted into Paradise, its true country; that, as in Thee, it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

V. Eternal rest grant unto him, O Lord.
R. And let perpetual light shine upon him.
V. May he rest in peace.
R. Amen.
V. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.
R. Amen.